2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

585 also speak to the couple on subsequent occasions, perhaps on the birth of a child (M.B.).

591 The place of residence of a newly married couple is something of a puzzle. In the nineteenth century it was temporarily patrilocal or matrilocal (bilocal), with friends, or by themselves (neolocal).[66] This was probably not true in early historic times; the evidence favors matrilocality. All sources are agreed that the Delawares were polygynous.[67]

595 Polygyny seems to have been more frequent in the early days. "An *Indian* may have two wives or more if he please, but it is not much in use as it was since the English came amongst them they being ready in some measure to imitate the *English* in things both good & bad."[68] Van der Donck said that "ordinarily they have but one wife, sometimes two or three, but this is generally among the chiefs."[69] The sororate was sometimes practiced, and informants added that the levirate was known.[70] Trowbridge said that "many instances have been known where a man having married a widow also married her daughter, and this has sometimes been at the suggestion of the mother herself."[71]

[587]

586 Divorce.— Divorce was easy among the Delawares; either member of a marriage partnership could break the union.[72] Reasons for divorce were sterility, adultery, and any other type of incompatibility.[73] Divorce was not frequent when there were children, and in this event small children remained with the mother.[74] Heckewelder quoted a Delaware on marriage and divorce, and the account is both enlightening and entertaining:

> The Indians had not only a much easier way of getting a wife than the whites, but were also more certain of getting a good one; "For" (said he in his broken English), "White man court, — court, — may be one whole year! O may be two year before he marry! — well! — may be then got very good wife — but may be not! — may be very cross! — Well now, suppose cross! scold so soon as get awake in morning! scold all day! scold until sleep! — all one; he must keep him! White people have law forbidding throwing away wife, be he ever so cross! no! no! Squaw know too well what Indian do if he cross! — throw him away and take another! Squaw love to eat meat! no husband! no meat! Squaw do every thing to please husband! he do the same to please Squaw! live happy!"[75]

684 Marital fidelity on the part of men does not seem to have been a major
637 social goal, particularly during a woman's pregnancy, menstruation,
and lactation, when marital relations were forbidden.[76] During this
[534] period many husbands apparently had concubines. There is one report of the social sanction of a woman's divorce from an adulterous husband. In this isolated case the husband was accused before the chief; he was

[66] Zeisberger, 1910, p. 78; O.A., N.D.
[67] Holm, 1834, p. 126; Loskiel, 1794, p. 58; Trowbridge MS., O.A., M.B., N.D.
[68] Denton, 1845, p. 9.
[69] Van der Donck, 1909, p. 202.
[70] Zeisberger, 1910, p. 88; O.A., M.B.
[71] Trowbridge MS.
[72] De Vries, 1909, p. 218; Holm, 1834, p. 126; Brainerd, 1884, pp. 171-72; Trowbridge MS.
[73] Denton, 1845, p. 9; Zeisberger, 1910, p. 85; Heckewelder, 1881, p. 154; Trowbridge MS.
[74] De Rasieres, 1909, p. 108; Trowbridge MS; O.A.
[75] Heckewelder, 1881, p. 161.
[76] Penn, 1913, p. 232; Zeisberger, 1910, p. 80.

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

535 796 and generally in October, in the full moon, and lasts not less than 12 days for each part. The tribe is divided into three clans, and each clan has to go through the same part, so the dance is sometimes 36 days long, but sometimes the second and third clans do not dance more than 6 days each.

[534] "The Turtle clan usually lead or begin the dance. A tortoise shell, dried and beautifully polished and containing several small pebbles, is placed in the southeast corner near the door in front of the first person. If he has anything to say he takes the shell and rattles it, and an answer comes from the south side of the temple from the singers, who strike on a dried deer's hide: then the party who has the tortoise shell makes an address or talk to the people, and thanks the Great Spirit for blessings, and then proceeds to dance, going to the right and around the fire, followed by all who wish to take part, and finally coming to the center post he stops there; then all the dancers shake hands and return to their seats. Then the shell is passed to the next person, who dances or passes it on, as he chooses.

796x [834] "On the third day of the dance all men, both married and single, are required to keep out of the company of women for 3 days at least. They have a doorkeeper, a leader, and 2 or 3 parties who sweep the ground floor with turkey wings, and who also serve as deacons. The [356]